

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd
his life for the sheep
John

Haugen, Rev. A. K.
dec 43

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No. 4

First Sunday in Lent

"AS CO-WORKERS WITH CHRIST."

Epistle II Cor. 6:1-10

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." —II Cor. 6:1.

The minister of God is a co-worker with Christ, as such he speaks with authority for his message is from God. It is a great honor that God shows us in that He uses men to bear His message of grace and salvation to others. Other plans and means might have been employed, but Jesus chose men to bear witness of what He had done and said. Jesus is the mediator between God and man. He was the means of reconciliation. We have no share in the working out of redemption. But by his grace we may have not only a share in the redemption itself, we may also have a share in bringing the message of redemption to others. This work of witnessing is not limited to a certain class of people, the hierarchy. All true believers are co-workers with Christ.

Yet God calls some men into full-time service in the ministry of the Gospel. It is in a special sense these men that bring to people the message from God. Your pastor is a minister of God. He has a message to you from God. It is a message from God that you hear on Sundays at Worship Service. Through his Word He comes to you and speaks to you. How important that you are there to receive it. It is also a message from God that you read through the columns of your church paper. This message is to you. "We beseech you also that you receive not the Grace of God in vain."

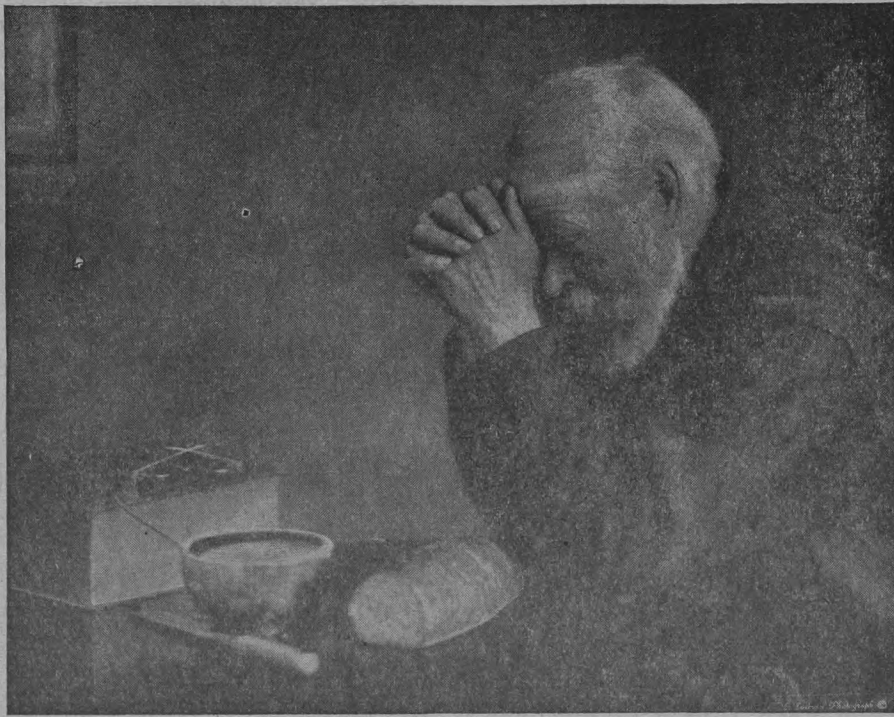
God's grace is His unmerited favour which He grants and bestows upon Sinners for Christ's sake. God's grace is not only undeserved, but it is the opposite of what we deserve; because on account of our sin and disobedience we deserve nothing but God's wrath and condemnation. Salvation from God's wrath is by God's grace.

First of all we beseech you to receive this grace. That you open your heart to God when He calls you to be His own. You can resist God; reject His call; and refuse to accept His grace. Many do. But you can also open your heart when God calls you, for with the invitation God gives you the power to receive it. You open your heart to God when you confess your sins. You may never know the full extent of your own sinfulness and corruption. It does not matter. When you confess your sins, you confess also your helplessness and your willingness to accept help. That is all God wants. Jesus made full atonement for you the moment you are ready to receive it.

Again we beseech you that you receive not the grace of God in vain. That when you have found peace for your soul by faith in Christ as your personal Saviour, that you also live a life consistent with your profession. The new life in Christ is also by grace. Nevertheless it is urgent that we permit that grace to change our life more and more into His likeness. The Christian life is described in our epistle text for today from the Apostle Paul's personal experiences. It is a life in which patience must be practised. There may be afflictions, necessities, distresses, stripes, imprisonment, watching and fasting. There is both what we seem to be in the eyes of the enemies of Christ and what we actually and perhaps slandered. As co-workers with Christ we regard nothing of what we have to be our own, yet in Him we possess all things and we are able to make many rich by pointing them to the fountain of grace — Christ Jesus.

Do not receive the grace of God in vain! Permit Jesus to be your Saviour and Lord. Be a co-worker with Him. Amen!

—J. P.



Photograph used by permission of E. Enstrom, Bovey, Minnesota

PENNY A MEAL TIME

"Must I be giving and never be through?"

"No, just give till the Master stops giving to you."

S.L.B.I. News

(by a self-appointed travelling reporter)

A Luther League program given at S. L.B.I. lately was unique in this respect that participants were from such widely spread points as Paddockwood and Admiral. I think you'd like to sit on that bench by the door in front of the chalk-rail (that pokes one in the back) and listen. Those soft and then stirring notes of the prelude come from Jennie Gopen of Paddockwood Marjorie Olson of Hawarden rises to announce hymn 17, "Praise to the Father." Edward Rostad of Southey reads for devotion the program text from the Epistle of James and leads in prayer. "How Shall the Young Secure Their Hearts" points to the P.T.M. theme for the whole evening. The collection taken at this point amounts to \$9.95. An instrumental group plays and sings, "Jesus Lover of My Soul." The first part of the topic, "Light Rejected Bringeth Night", is presented by Leonard Dalen of Valley Park. A trio, Marjorie Olson, Ida Olson of Simmie and Arna Njaa of Hagen sings the hymn, "Face to Face." Myrtle Ulven of Strongfield reads, "Tis I, Be not Afraid." A male quartet consisting of two of the teachers and Gordon Hope of Elbow and Bennard Moen of Blumenhof sings, "Softly and Tenderly." Ida Olson speaks the second part of the topic, "Light Received Increaseth Light." Arna Njaa for a solo sings, "When You Know Jesus Too." Juverna Olson of Admiral reads a poem, "I Understand." A mixed quartette of the recent radio broadcast, Astrid Hauberg of Glenside, Ida Olson, Gordon Hope, and Bennard Moen sing the P.T.M. song, "Carry Your Bible With You." The final part of the topic, "The P.T.M. as an Aid to Receiving and Spreading Light" is spoken by Mr. G. Loken from Bawlf, Alberta. Pastors Evenson and Haave sing, "The Name of Jesus." Then one-third of the audience rises to the platform and the choir sings, "Come Ye Thankful People, Come." Hymn 59, "How Blest Are They Who Hear God's Word", is sung and the Lord's Prayer is prayed in closing. Twenty-five new members of the Pocket Testament Movement enroll with the P.T.M. secretary, Glen McFarlane of Gronlid.

Do you see any news in your league meeting? Appoint yourself a travelling reporter and send it to Pastor G. O. Evenson, Outlook, Sask.

—J. B. H.

Most of us think it is a good sermon if it expresses some opinion with which we are already in agreement.



DR. H. N. RONNING

The Gospel at Work, by Dr. H. N. Ronning. The gripping account of the Gospel at Work in three continents. It is full of many interesting facts, and gripping accounts of the power of the Gospel of Jesus Christ. Single copies can be secured from Miss Meme Ronning, Camrose, Alta., and larger order from Mr. N. N. Ronning, Field Hotel, Minneapolis, Minn.

Simple Faith

Oliver Cromwell's secretary was dispatched to the continent on some important business. He stayed one night at a seaport town, and tossed on his bed, unable to sleep.

According to an old custom, a servant slept in his room, and on this occasion soundly enough. The secretary at length awakened the man, who asked how it was that his master could not rest.

"I am so afraid something will go wrong with the embassy," was the reply.

"Master", said the valet, "may I ask a question or two?"

"To be sure."

"Did God rule the world before we were born?"

"Most assuredly He did."

"And will He rule it again after we are dead?"

"Certainly He will."

"Then, master, why not let Him rule the present, too?"

The secretary's faith was stirred, peace was the result, and in a few minutes both he and the servant were in sound sleep.

—The Evangelical Messenger.

"The encouragement of drunkenness for the sake of the profit on the sale of drink is certainly one of the most criminal methods of assassination for money hitherto adopted by the bravos of any age or country."

—Ruskin.

* * *

The secret of success is not so much doing the best you can for God as allowing God to do His best with you. H. E. Dana.

Truly My Friend

By Emma N. Lindblom
Chicago, Ill.

I wonder who it was that prayed for me
Last night. I'm sure that someone did.
Someone who knew that I was heavy
hearted:
That I had need to be forgiven, and forgive.

How do I know that someone prayed for me?

Just this: A stormy cloud of bitterness
Enshrouded me and shut out all the light.
I could not pray, or feel aught but distress.

Then lo! suddenly the clouds dispersed.
And I was glad again, and free.
All bitterness was gone. Came peace and
love,
So gentle, sure, and strong, enfolding me.

Not mine the victory. No power within
So dark a heart could bring a vision fair:
No one but Jesus could have lifted me,
So someone sent Him on the wings of
prayer.

Dear Father, thanks to Thee for every
friend
Who cares enough sometimes to pray for
me.
If prayer of mine could bring to them
such peace
As this I have, dear Lord, so let it be.

TOPICS OF INTEREST

The Church in the Home

One tragic thing about so many church members today is that they have no church in the home. They attend church on Sundays but do not see the necessity of daily reading and applying God's Word in the home. One reason for the weakness of the Church and of the Christian life of our day is the tendency to delegate our responsibility to agencies and to other individuals. The blessed opportunities that are offered to us in the Church we use as excuses for shirking our Godgiven duties at home. The responsibility of bringing the children up in the fear and admonition of the Lord is first of all with the parents of the children. But how often do not the parents leave all that to the Sunday School teachers and to the pastor in the Confirmation Class. And because they have heard God's Word preached in Church or over the radio many seem to think it is not necessary for them to search the Scriptures prayerfully for themselves. And opportunities for pointing lost souls to Christ are sidestepped by saying that after all that is the pastor's work. But the Sunday School was not meant to supplant parental instruction; nor church worship, family worship; nor the pastor's work, individual witnessing. Not to supplant but to supplement and to extend is their purpose. But often the supplementing and extending work of the Church fails because there is nothing to supplement or extend. Where Christ is not the Head of the home, there is poor material for spiritual service in the Church.

Before the Church can be a strong and spiritual force, there must be a Church in the home. Children must be taught to fear, love, and trust in God and to believe in Jesus as their Savior; the daily Manna of God's Word must be used to nourish daily strength for daily living; the home and everyday life must witness to the saving grace of Christ. When such homes are in the Church we can look for a Spirit-filled Church — living and fruitful.

—A. K. H.

The reason for the craving for alcohol is that it is an anæsthetic even in moderate quantities. It obliterates a part of the field of consciousness and abolishes collateral trains of thought. —Prof. Wm. James.

The SHEPHERD — HYRDEN

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His Hands

The hands of Christ
Seem very frail,
For they were broken
By a nail.
But only they reach
Heaven at last
Whom these frail, broken
Hands hold fast.

John Richard Moreland.

How to Behave in Church

"That thou mayest know how thou oughtest behave thyself in the House of God." —Saint Paul in I Timothy 3:15.

1. Come at the appointed time, not five or ten minutes late.
2. Be in a prayerful mood. Worship God and refrain from talking to others.
3. Maintain a reverent and attentive attitude during the service. Join heartily in the singing and other parts of the worship.
4. Encourage the preacher by your thoughtful and earnest attention. Do not read the calendar or hymn book during the sermon or reading of the Scriptures.
5. If sitting at the end of the pew, either move along to make room for others to enter or stand so that they may pass. Show friendliness to all whom you meet, especially to strangers.
6. Offer a silent prayer for the people, for the minister, and for yourself and others in need.
7. Except when necessarily obliged to leave early remain reverently until after the benediction.

—Adapted from *Church Life*.

How about the Spark?

Some years ago when Ludvig Hope was here he once spoke about what the Christian leaders in Norway mainly took note of or looked for when they called men to be sent out as preachers. He said the first and foremost was to make certain that they had the life-spark in them.

If that was so important in Norway, it ought to be most important also here.

We know that the spark is of vital importance in our cars. It is also true that if dirt comes between the ignition points it hinders the spark from going through. And it takes very little dirt to do it. So with the Christian, especially a preacher. If the least little thing gets between the individual and God, the fire may go out.

Some preachers have never had the real heart experience of being born again and consequently they have no spark in them.

Some have just had a common bringing-up-christianity (opdragelses-kristendom). They may live a very fine moral life, and they may think that they have never fallen from their baptismal faith. However their preaching lacks the vital spark and so it does not grip anyone.

Some may have been born again and possibly lost the life with God. They may have grieved the Holy Spirit. It is the Holy Spirit that creates the spark in the christian life.

So may we all, especially preachers be endowed with the Holy Spirit that the fire of God may be in us. Then we should be able to set fire in others by our life and preaching.

—Eilert Knudtson.

Miss Margaret Kandal

On January 3rd. Miss Margaret Kandal, daughter of the Rev. and Mrs. K. O. Kandal at Wetaskiwin, Alta., was united in a marriage to Pte. Arthur N. Bakken, RCOC. The father of the bride performed the ceremony.

Miss Kandal served as secretary of the Young People's Luther League of Canada District, and was active in young people's work generally. We convey to the happy couple our best wishes for God's blessings.

The Lutheran Hour

The following are some of the friends that have contributed to work of broadcasting the word of God to all who will hear.

Mr. B. Bjornson, Edmonton, Alta. "Sharon Sunday School and Bible class", Irma, Alta. Mrs. Hagenson and Mrs. Rugland, Viking, Alta. August Stenvig, Bawlf, Alta. Mr. and Mrs. H. Lae, Viking, Alta. Mrs. P. Moen, Tofield, Alta. Mr. and Mrs. George Bruce and family. Mr. and Mrs. E. Blades and family. Mr. and Mrs. G. Hamstra and family. Mr. and Mrs. O. Hjelter. Mr. and Mrs. John Bruce. Mr. Tom Law. Mr. Yetsen Scholte. Mr. Ed. Thompson, Viking, Alta. Mr. O. N. Ebeltoft, Viking, Alta. Mrs. Julia Berg. Mr. and Mrs. Peder Nelson, Irma, Alta. Mrs. J. A. McIntyre, 8440-109, Street, Edmonton. Ethel Kasa, Cereal, Alta. Mr. J. J. Anderson, Millet, Alta. Mr. Johnson, Ryley, Alta. Bethel Sunday School, Ryley, Alta. Mr. and Mrs. Nels Sand, Edmonton, Alta. "In memory of Ralph Olson". Mr. O. H. Ronnie, Wetaskiwin, Alta. "In memory of his son Hans Ronnie killed on Christmas day 1916". Mr. and Mrs. Iver Mossing, Ponoka, Alta. Mr. A. Finseth, Ryley, Alta. Mrs. Pauline Berg, Viking, Alta. Spruce Coulee and Willow Park Ladies Aid, Donald, Alta. Amisk Creek Ladies Aid, Tofield, Alta. "In memory of Ralph Olson".

Amisk Creek Ladies Aid, Tofield, Alta.

The support to these broadcasts has been splendid this year and we thank you for it.

We still have a number of copies of the book, "Ten studies on the Holy Spirit", by Kildahl, all you have to do is to write and ask for it, addressing you letter to Rev. M. S. Johnson, c/o C. F. R. N. Edmonton, and they will be mailed out to you as long as the supply lasts.

C. Holmberg.

February 1, 1944.

Some Business Notes

Mrs. C. R. from Star City asks the price of a subscription to boys overseas. It is fifty cents a year, and so your dollar pays for two years, Mrs. C. R. I hope he will not be there that long.

Another black reminder: Have you looked at your expiry date this year? Don't wait until the lights blink. Send your renewal to Rose Valley, Sask., and let us keep these 1900 names on the mailing list this year, so we can make it 2000 by the 20th anniversary.

—J. B. H.

Johannes Johnson

Johannes Johnson døde is sit hjem ner La Glace, Alberta den 5te november 1943.

Han var født i Bardu Norge den 16de september 1860. Paa sin 23de fødselsdag indgik han i ekteskab med Ingrid Bones. I 1888 kom de til Amerika (Minnesota) I 1894 kom de til Bardo, Alberta. De flyttet til La Glace i 1912. Mrs. Johnson døde i 1942.

De var begge troende og satte et kristelig preg baade paa kirke og nabolag.

Da han laa pa dødsleiet blev han spurgt om han ønsket mat. Da svarte den galmle man: "Nei, det neste maaltid jeg skal ha skal vere med Abraham, Isak, og Jakob".

Begravelsen blev holdt fra Northfield kirke den 9de november. Dr. Ronning talte. Menighetens prest talte paa engelsk. Han efterlater sig fem barn, John, Peter, Hilmár, Inga Haugland Rudolph og en adoptiv datter Huldah Lundberg, samt en bror Andrew Johnson, Vancouver, B. C.

Desuten overleves han av 17 barnebarn og syv barnebarns barn. Velisnet vere hans minde.

Yorkton Circuit League

In raising the daughter of Jairus Jesus remarked: She is not dead, but sleepeth. Death is separation from Christ for the one who believes not. Christ raised this young person up to newness of life again. It is through Christ that all may be raised to walk again.

The response to the letters from the circuit president of the Luther League to the leagues of the circuit was fine. Each league contacted responded promptly and fully. Some mentioned that they are hibernating for the time being—taking a little rest in sleep. Others showed they were keeping in contact with their members in the armed forces, that they were carrying their Pocket Testament Movement ahead, that they were keeping contact with the Luther League work at large, and were looking forward to Bible Camp next summer.

Bible Camp at Nelson Lake has been set by the committee in charge to meet July 3—9. With a registration of 90 last year, this year the lake will rise a couple inches. We are thankful for the study and fellowship we had together, and we look forward to the coming camp week. Pastor G. O. Evenson, Dean of S.L.B.I., plans to be with us as guest speaker. He, as president of our District L. L., will be a helpful contact with Luther Leaguers in our circuit.

Prepare in March to observe L. L. Rally Day in every league. Step one write Y. P. L. L. Office for information and your free copy of Better Leagues. Let us pray that Nelson Lake Bible Camp may truly be the Camp of Living Waters.

Your president

J. B. Haave.

En Skjelden Fest

Denne fest avholdtes i den lutherske kirkes spisesal den 14de februar. En del varmhjertede kvinder var bleven enig om at holde en fest for de gamle fra seksti aar og op. Festen aabnedes med afsyngelsen af "O Canada". Flere norske sange blev sunget av Mrs. Mehush og Mrs. Ireland hvorefter festkomiteens formand Mrs. Ali Anderson ønsket gæsterne velkommen. Gæsterne blev sat til et festligt dekket bord og der serveredes varm middag med alt tilbehør. Derefter kaffe med flere slags norske bagverk. Pastor Vinge holdt saa en tale over et for anledningen velvalgt skriftsted: Esaias 46:4: "Ogsaa indtil alderdommen skal jeg vere den samme og bere eder til de graa haar."

Dette var en feststund som ingen af de graahaarede mend og kvinder vil glemme. Alt gik for sig paa det norske sprog.

—En deltager.

Bærer du ditt eget kors?

En gammel legende fortæller om en mann som klaget over at det car saa altfor tungt det korset han hadde faatt aa bære. Da lot St. Peter ham faa komme en tur op til himmelen og se paa alle de korsene som der var samlet i en stor sal, for efterhvert aa legges paa menneskene.

"Nu kan du selv faa lov aa velge det kors som du synes passer best for dig", sa han.

Ja, det blev mannen fornøiet over, — han gikk rundt fra det ene kors til det annet og prøvet dem. Men tiden gikk og gikk, og det var ikke mulig for ham aa finne et kors som passet. Tilsist var han helt oppgitt og utmaset; fortvilet gikk han til St. Peter og sa at det fantes ikke et eneste kors der som han kunde bære.

"Enn det korset som staar der nede ved døren", sa St. Peter, "har du prøvet det?"

Nei, det hadde mannen ikke; han gikk straks bort og tok det paa sine skuldre. "Ja, det korset passer akkurat for mig!" ropte han glad.

"Det var riktig godt!" sa St. Peter, "for det er nettop det korset du har baaret hele tiden før, — det var det som Vaarherre selv la paa dig!"

At jeg skal tape mig selv i Gud og oppløses i ham læres ikke noe steds i bibelen. Den Helligaand utvikler og forøker vaar personlighets verdi for Gud.

* * *

Gud raar. Tro fullt og fast paa ham. Regn med Gud og vær stille.

LIDT SJELESORG

Spørsmål:

Jeg anser kristendommen som det bedste av alt i verden, men jeg vet ikke om jeg virkelig kan faa kraft til at leve som en sand kristen. Hvis jeg nu ikke kunde faa denne kraft, da vil jeg bare skjemme ut kristennavnet, og det vil bare bli til skam og skade, at jeg tok dette skritt. Kan jeg virkelig gjøre regning paa, at jeg kan faa kraft til at leve et sandt kristenliv?

* * *

Svar:

Jeg kan forstaa ut av dette spørsmål, at du kjender at synden har en fryktelig makt baade i dit hjerte saavel som i verden. Det ser ofte ut til at synden er almechtig og at den ødelegger og knuser alt godt i verden. Den ødela alt paa faldets dag, og alt saa haapløst ut. Vore første foreldre laa og skalt av redsel over den synd som de kjendte hadde faat makten over dem. De var aldeles haapløst solgte under synden. Det var paa den dag Gud satte ind en ny kraft i verden, og det var denne kraft der skulde overvinde syndens makt. Han sa: Kvindens sæd skal knuse slangens hoved.

Denne nye kraft har Gud aapenbaret for os i sit ord. Det er nemlig Kristi kraft. Spørsmålet er om vi ønsker denne nye kraft ind i vort liv eller om vi velger at ha syndens kraft til at regjerne over os.

Det er med Kristi kraft som det er med den elektriske kraft. Det er ikke nok at vi har en kraftstation, men den elektriske strøm maa ledes ind i vore huse, saa den kan skaffe baade lys og kraft.

Kristus er en slik kraftstation, men denne kraft maa ledes ind i vore hjerter, og det er da at vi faar erfare at det er i Kristi kraft at vi kan leve som sande kristne.

Det første jeg vil nevne, som denne kraft formaar, er at ta bort vor syndeskyld. Naar vi vaakner op og faar se, at vi har syndet mot den levende Gud, da kjender vi dommen over os slik som Adam og Eva kjendte den, da de hadde syndet. Vi erfarer noe av det samme som de erfarede paa pinsedag, at det skar dem i hjertet. Det er fryktelig at maatte gaa der med en ond samvittighet og ikke ha makt til at ta denne smerte bort.

Det er naar vi kommer til Jesus med denne nød, at vi faar gjøre en merkelig erfaring, og det er at al denne synd var lagt paa ham for at vi skulde være fri. Kristus har makt til at si: Vær frimodig, dine synder er dig forladte. Det er Guds Aand der gir disse ord denne merkelige kraft til at rense samvittigheten fra syndens skyld og straf.

Røveren paa korset fik kjende denne kraft i sit hjerte, og vi kan være forvisset om, at han aldrig hadde oplevet noe slikt i sit liv. Han hadde været en slave av synden, men nu var han virkelig fri. Tenk, han skulde aldrig bli krevet til regnskap for sit liv. Alt var tilgit, og grunden var den at Jesus hadde tat straffen paa sig, og som følge derav hadde han kraft til at si disse ord til ham paa korset.

Hvis nu Kristi kraft er saa sterk, at den kan slette ut syndens skyld, saa er det neste spørsmål, om han kan gi kraft til at seire over de mange fristelser til synd der vil møte en sand kristen.

Den sande kristne maa hver dag staa ansikt til ansikt med de tre store sjelefiender, nemlig djevelen, verden og kjødet. Den sande kristne maa ta op kampen imot disse fiender, og det er en kamp som man ikke blir færdig med i en fart. Djevelen vil friste til synd saa lenge et menneske lever. Verden er den samme til alle tider, og den vil forsøke at overvinde en kristen og faa ham over paa sin side. Kjødet der ogsaa kaldes den onde natur, har faat slik makt at det tar et helt liv i kamp mot den at faa den aldeles utryddet.

Det er mot disse fiender at den store kamp holder paa saa lenge et menneske lever. Hvis en kristen skulde kjempe denne kamp i egen kraft, da vilde han tape ganske snart. Der er saa mange som har forsøkt at greie sig alene, men da er det blit nederlag paa nederlag. Jesus vidste at hans disciple ikke makket at staa imot fristelserne, og derfor sier han: Vaak og bed, at I ikke skal falde i fristelse. Aanden er vel villig, men kjødet er skrøpelig. Paulus sier: Gud være tak som gir os seier ved vor Herre Jesus Kristus (1. Kor. 15, 57).

I neste nummer vil vi svare paa hvorledes vi kan seire over de mange fristelser der vil møte os paa vor vei mot evigheten.

S. H. Njaa.
Northwood-Emissæren.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sitt

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i Februar, 1944

Fastebetragtning.

MITT RIKE ER IKKE AV DENNE VERDEN

Av songneprest Ivar Welle

Ditt rike er ikke av denne verden, Herre Jesus. Du er hevet over alt det verdslige, det som er blandet med ondskap og ufullkommenhet. Jeg kan ikke tenke mig dig i strid, enn ikke med Gideons sverd i haanden. Ennu mindre kan jeg tenke mig dig som forretningsmannen, der søker aa utnytte andres feil til egen fordel. Enda mindre som politiker, der bekjemper motpartiet. Og aller minst kan jeg tenke mig dig som prest med kappe of krave eller som den religiøse leder der fører sin organisasjons sak. Du er høiere enn alt dette.

Ofte spør jeg mig selv: Nyttir det aa se saa høit som til dig? Døperen, den største blandt kvinnefødte, sa om sig selv: Den som er nedenfra, er av jorden, men han som er ovenfra taler av himmelen og er fra himmelen. Hvad skal det da bli til med dig? Mismotet hvisker i min sjel: Aldri, drømmer, blir du lik ham, ti av støvet er du skapt. I enkelte stunder kan jeg heve mig høit og komme dig nær; men det blir bare i enkelte stunder og i tanker. Ellers er jeg bundet med denne verdens baand. Ja det er sant: Der har aldri været mere enn en kristen, og han blev korsfestet paa Golgata.

Men du har allikevel ikke ment at det var haapløst for dine efterfølgere. Det varte ikke lenge før de maatte tjene ved bordene, blev nødt til aa ta hensyn til høre og til venstre, føre regnskap med givet og mottatt, maatte ordne med menigheter og lempe sig frem overfor makthavere. Men ditt billede var tross alt tydelig preget i deres person og livsførsel. Med rette kunde din store apostel, kirkebyggeren, han som ogsaa var klok paa denne verden si: Bli mine efterfølgere, likesom jeg er Kristi efterfølger.

Se da i barmhjertighet til oss, som strever her i det lave! Og hjelp oss alltid aa huske, at alt det vi strever med av denne verdens ting, ikke har nogen betydning i sig selv, men bare forsaavidt det kan fremme ditt rike! Og la oss betenke med hellig frykt at det vel kan bli til skade for ditt aandelige rike alt sammen, ja det blir sikkert til skade hvis noget av riket ovenfra glemmes eller forsømmes for det her nede.

Du som er av himmelen, forbarm dig over oss som er av jorden og lever og virker midt i verden!

Frykt ikke! — Vær glad!

Hvorfor er du saa lite glad? Er det frykten som binder dig? Frykten er den store tyrann i vaart liv som legger tunge lenker om oss. Ser du lenkene?

Din fortid ligger i tussemørke. Der rører sig ting som du ikke vil ha frem. Frykten gnager — tenk om noen fikk vite —? Det maa ikke skje! Frykten faar det til aa verke og gjære der inne. Er det rart at det blir liten glede?

Alle dine tanker og ord og gjerninger i nutiden er under fryktens forbandelse. Hvad mener folk om mig? Tenk om de misforstod, tenk om de begynte aa le av mig, forakte mig —. Du lever i en stadig frykt for menneskene omkring dig. Saa blir det ingen glede.

Din fremtid er i fryktens vold. Hvad vil skje? Hvordan skal det gaa med mig, med mine kjære — Tenk om jeg blir syk! Tenk om pengene slipper op! Alt er usikkert, du er redd! Hvem kan da tenke paa aa være glad, naar frykten for fremtiden ligger over en som en mare?

Innerst inne er det Gud du er redd for. Det heter i bibelen at den fullkomne kjærlighet driver frykten ut. Hos Gud finner du denne kjærlighet. Bekjenn alle fortidens og nutidens synder! Da slipper frykten taket. Overgi dig helt til Gud! Da betyr ikke folks mening noe lenger. Da er fremtiden trygg. Har du fred med Gud og lever du under hans ledelse, da gaar frykten ut og gleden kommer inn i stedet.

—Bymissioneren, Oslo.

RADIO PREKEN

fra

Grand Prairie Radio Stasjon

Vor tekst for idag findes nedskrevet i Lukas evangelium 1ste kapitel vers 26-38.

Kjere Guds ords tilhørere Guds fred og rige naade tilønskes eder i Jesu navn. Denne tekst fører os ind paa det fundamentale i den kristne tro. Paa denne tekst og paa ordlyden i Guds forud givne løfter er det at den anden artikel i vor troes bekjendelse har et sikkert grundlag. Vi kan derfor med troens tryghed paa skriftens grund bekjende. "Jeg tror paa Jesus Kristus Guds enbaarne søn vor Herre som blev undfangen av den Hellig Aand, født av jomfru Maria, pint under Pontius Pilatus, korsfestet død og begravet, nedfor til helvede, opstod tredje dag fra de døde, opfor til himmels sidder hos Guds den almegtige Faders høire haand, hvorfra han skal komme igjen for at dømme levende og døde.

Da Adam og Eva blev udrevne fra Edens have saa det ikke lyst ut for dem. Det eneste glimt av haab havde Herren vat ved sine ord til forførerer: "Jeg vil sette fiendskab mellem dig og kvinden og mellem din sed og hendes sed. Den skal knuse dit hoved men du skal knuse dens hel". Herren hadde ikke glemt dette sit løfte, heller ikke senere løfter, som med klarhed skildrer Jesus person, hans to storhed og ringhed, hans guddom og mandom, saa, naar han blev sendt i Guds bestemte tid, han ogsaa skulde blive kjendt av dem som forventede ham til frelse.

Den himmelske herold, engelen Gabriel, blev sendt at bebude hans indtreden i vor slegt, gjøre kjendt hans opgave og fortelle om hans storhed.

Jomfru Maria, den av Gud benaadede, forferdedes over hans hilsen, men beroliges ved hans ord: "Frykt ikke, Maria, thi du har fundet naade hos Gud; og se, du skal blive frugtsommelig og føde en søn, og du skal kalde hans navn Jesus". Marie spørger forundret: "Hvorledes skal dette gaa til da jeg ikke ved av mand?". Og engelen svarede og sagde til hende: "Den Helligaand skal komme over dig; og den høiestes kraft skal overskygge dig; derfor skal ogsaa det hellige some fjødes kaldes Guds søn." Han lader hende ogsaa forstaa at for Gud er ingenting umulig.

Maria er ikke i tvil om at denne Jesus som hun skulde føde, virkelig skulde vere Guds søn og hun betrakter sig selv som Guds tjenerinde at fremme hans fresles plan. Paa denne maade opfyldes hans ord ved profeten Esaias i 7: 14. Derfor skal Herren selv give eder et tegn: Se, en jomfru bliver frugtsommelig og føder en søn og kalders hons navn Emanuel. Det er Gud med os." Hermed stemmer ogsaa Esaias 9: 1-7 hvor det fortelles at hedningernes Galilea ser et stort lys og begrunder det saaledes: "Thi et barn er os født, en søn der os given og fyrstedømmet er paa hans skuldre og man kalder hans navn Under, Raadgiver, veldig Gud, evig Fader, Fredsfyrste, forat fyrstedømmet maa vorde stort og freden uden ende over Davids trone og over hans kongerige for at det maa blive befestet og opholdt ved ret og retferdighed, fra nu av og indtil evig tid; Herrens herskarernes Guds nidkjerhed skal gjøre dette."

Saa er det da klart at Guds ord forudstiller Jesus som Gud og mand i en person, der har guddommelig og menneskelig natur. Som evig Gud var han syndefri og blev ikke undfangen av syndig mands sed. Han er ogsaa den eneste som i virkelighed har levet et sandt menneskeliv og som derfor med rette kunne spørge fariseerne: "Hvo av eder kan over bevise mig om nogen synd?" Hans liv i kjærlighet og forsonlighet bragte ogsaa hans hellige renhed klart frem. Saaledes udruste til sin gjerning maatte han igrund verre for at løse de mange opgaver som Faderen (Treenigheden) havde bestemt at han skulde fuldføre.

Ved den høitidelige indvielse med syndsbekjendelsens daab paatager han sig men-

neskeslegtens synd og faar det vidnesbyrd fra himmelen: "Du er min Søn den elskede i dig har jeg velbehag." Luk. 3:22. Ikke lenge efter udpeger døberen Johannes ham som det Guds lam som berer verdens synd. Under hele sin lere virksomhed gjennom sin offentlige arbeidstid har han denne syndebyrde. Paa samme tid førte han kampen mod djevelen der paa mange vis prøvede paa at faa ham til at handle mod den i Guds evige raad lagte plan for slegtens frelse, at han i sin fornedrelse skulde gaa selvfornektelsens, ydmygelsens og lydigheds vei under modsigelse, spot og foragt fra dem, der av Gud betegnedes slangens sed, de han vilde sette fiendskab mellem kvindens sed og djevelen. Fristelsen i ørkenen var det første basketag i kampen og fristeren blev overvunden med det skrevne ords skarpe sverd. Han var iført sandhedens vaaben paa høire og venstre side og lerer derved dem som fristes hvorledes de skal kjempe. Den onde fiende var paa-gaaende; men Jesus veg ikke et haars bred. Naar satan bad om at Jesus skulde tilbede ham og han lovede ham som løn derfor verden med dens herlighed, da faar han forstaa at han har ikke at føre kamp mod kvinden, men mod kvindens sed, Guds egen søn. Bort fra mig Satan, thi der er skrevet: Herren din Gud skal du tilbede og ham alene skal du tjene. Disse ord er verdifuld lerdøm for os. Kampen mellem fyrsten over Herrens her, og mørkets fyrste er ikke dermed slut. Jesus djevlebedrivelse viser hans overlegenhed. Naar fiendskabet tilspidises mer og mer mod ham fra den onde og de ondes side indtil det endte med at djevelen fik Judas ved pengegerlighed at foraae Jesus og derved overgive ham til de høie raals undsendinger. Med ypperste presten som ledende mand dømte raadet ham til døden fordi han vedkjendte sig at vere Guds søn, noget som Gud to gange med sin røst havde bevidnet. Ja, det var jo ypperste presten som skulde bringe sonofferets blod ind it det allerhelligste. Nu ofret han, det Guds Lam, som var verdens synd. Dette Lam er den nye pagts yppersteprest, som derved blir det sande paaske lam som gaar med offerblodet ind i den sande helligdom, som ikke er gjort med hender, ind i selve himmelen for nu at aabenbares for Guds aasyn for vor skyld.

Skriftens ord som den lidende frelser er nu opfyldte. Forsoningen for menneskeslegten er fuldbragt. Hans kamp i fornedrelsen er snart til ende. Han gaar ind i dødens hus som den sterkere til den sterke: "Thi derfor kom han i blod og kjød forat hans ved døden kunne gjøre den til intet som havde dødens velde, det er djevelen, og udfri alle dem som av frygt for døden var i trelldom al sin lives tid. Paa paaske-dag kommer han som Fredsfyrsten og hilser sine disiple: "Fredvere med eder." Som de levende og livgivende kom han og med sit nerver og sin ord bar vidnesbyrd for dem og for os, at han har tiltintetgjort døden og fravristet den sterke hans vaaben.

Hvor forandret blev ikke menneskenes stilling paa faa dage! Han havde forligt os med Gud ved sit paa korset udgydte blod. Han havde kjøpt os dyrt forat vi skulde vere hans eiendom. Han havde ogsaa kjempet haardt for at fratage djevelen, forførerens, og røverens ret. Dette var han som bragte slagtoffer og madoffer til at ophøre og befestet den bedre pagt som Jesus er bleven borgsmand for.

Da forhenget revnede i templet endte den gamle pagt. Det som var eiendommelig for overgangstiden skal vi ikke nu feste os ved. Jesus den høiestes søn skal sette sig paa Davids trone og herske over Jakobs hus evindelig. Han strekker sit kongespjir videre end David. Han faar hvad han er lovet i den anden salme, hedningere til arv og jordens ender til eiendom. Hans rige er forskjelligt fra lovens tid om det end har sine ligheder. Begge har pakts blod. Den gamle pakt har de foreskrevne offer dyrsblod. Den nye har Jesus Kristus Guds sons blod. Den gamle havde omskjerelsen et snit av mandens kjød. Den nye har daaben indstiftet av Jesus selv efter hans

opstandelse. Dette er en daab i den treenige Guds navn hvor den som døbes, døbes til hans død og blev ikledte Kristus. Rom. 6:3, Gal. 3:27) Desuden har den gamle pakt paaskelammet. Den nye har nadverden. At bestemt for et kort tidsrum at forberede den nye pakt, maa gaa. Det som til alle tider og til alle mennesker har et viktigt budskab fra Gud eller meddeler liv eller livs krefter blir staaende urokkelig. Det øvrige bringer bare opplysning om hvordan Gud har handlet med menneskene i svundne dage. Endog loven faar en anden vigtig betydning for os da Kristus er bleven lovens ende til retferdighed for hver den som tror. Spurgt om fasten har Jesu svar den mening at han vil ikke sette en gammel klud paa den nye pakt. Om den midlertidige institution syndsbekjendelsens daab sagde døberen Johannes: "Men forat han — Jesus — skulde aabenbares for Israel derfor er jeg kommen og døber med vand." Vi er ikke jøder. Den har intet at aabenbare os. Er den da ikke en gammel sek som ikke duer for den nye vin? Derimod fylder Jesus den nye pakt daab, der er pakten med den enkelte og indstiftet av ham selv efter hans opstandelse med naadens rige livstrømme kleder os i retferdigheds kleder. Gal. 3:21. og giver os vort himmelske borgerbrev med barneskabets ret til hans naade. Du siger gjerne med Nikodemus og Maria: "Hvorledes skal dette gaa til?" Guds livets begyndelse i et menneskes hjerte hos voksne saa vel som hos børn or uforklarlig. Men en ny fødsel maa til efter Jesu egne ord: "Uden at nogen bliver født paany av vand og aand kan han ikke se Guds rige." Men han som kaldes under, kan ved sit almagtsord i daaben, prediken eller ved Guds ords lesning gjøre dette. Den Helligaand som virker gjennom ordet kan saaledes overskygge et menneske med den høiestes kraft at den nye fødsel derved bliver en virkelighet. Ret seet er Jesus tilstede med al sin naade i alle sine naademidler, daaben, or det og nadverden. Han har, som pelikannen i ørkenen, som gjennemborer sit eget bryst med sit neb for at nere sine unger med sit blod, frivillig for vor skyld ladet sit blods kilder aabne i sine hender, fødder og side, for skyld ladet sit blods kilder aabne i sine hender, fødder og side, for at han kan fylde alle sine naade midler med sit livs fortjeneste, sin døds verdier, og sine opstandelses krefter. Alt dette vil han at hans riges borgere skal faa del i. Disse midler er saa avpassede at de møder vore behov paa alle livets trin.

Han krever av os at vi skal lere at kjende hans riges vesen, studere skrifterne og saa følge ham trolig med sand hengivelse efter deres anvisning. Naar vi saa møder vanskeligheter, har fristelser og kamper, har han sagt igjennem ordet at han vil vere med sine, udruste dem og styrke dem til livets prøvetid er forbi.

Og nu, lyttende tilhører, har du blevet hans, saa bruk hans naade midler, ordet og nadverden. Hent kraft fra Gud gjennom disse og gaa tillidsfuldt. Har du forladt ham, sa søg tilbage til ham og vid i dit hjerte at om du har solgt din førstefødselsret, han vil tage mod dig naar du søger ham. Saa se da paa troens ophavsmand og fuldender Jesus! Betrakt ham! Ja, se vel paa ham som *din Gud* og *din broder*! Dette har veret et herligt syn for hans folk, selv om de først har seet ham som sin, med taarefylt øie. Saa følge vi ham efter i tillid og lydighet og gjør ham derved stor iblandt os.

Maa dette ske for hans navns skyld. Amen.

Denne radio preken er den sidste av to norske prekerer fra Grand Prairie radio stasjon. Disse norske prekerer er ogsaa de eneste norske prekerer over denne stasjon. Taleren var Pastor P. Ellingson fra Fort St. John.

Vor tro paa Guds forjettelse er ofte avhengig av vor tro mot Guds forskrifter.

* * *

List of Songs for Choral Union Concert — YPLL Convention, Edmonton

No. 34 Hail to the Brightness — Reissiger 8c.

No. 3421 Send our Thy Light — Gounod 8c.

No. 3798 God So Loved the World — Stainer 6c.

No. 165 The Heavens Resounding — Christiansen 10c.

No. 63 Today There is Ringing — Christiansen 10c.

No. 160 Golden Harps Are Sounding — Christiansen 10c.

Concordia 187 Ride On, Ride On, O Savior King.

Concordia 432 How Blessed is the Host in White.

Order sheet music songs from Augsburg Publishing House, 425 So. Fourth St., Minneapolis, Minnesota.

Josef B. Haave, Director.

Edwin F. Marken, Assistant.

ROMANS 3:28 — "Therefore we conclude that a man is justified by faith without the deeds of the law."

It has been my privilege through the month of January to teach at the Bible Institute at Outlook, and to have fellowship with this large family about the Word of God. It was good to be present at the 7 A.M. intercessory prayer session, the staff meeting devotions before chapel period, the various class periods, the choir practices, the public prayer meetings, the student assembly meetings, and the Luther League programs.

One day as I sat in Room 4 on the boys' floor I paid particular attention to the plate on the door, giving the name of the Ladies Aid which had furnished that room for the students' occupation of it. I thought of how few would have known of this gesture in early days on the part of some Ladies Aid and individuals who had been interested in this Christian school. I copied them down for publication. It is not clear how much was involved in the furnishing of a room, but no doubt there was considerable care and expense. Here is the list:

Office—John J. Engen, Jackson, Minnesota; room 1—Mrs. P. G. Henricks of Outlook; 2—Mrs. H. M. Henrickson, Outlook; 3—The Breideblick Society, Outlook; 4—The Lydia Ladies Aid, Hanson; 5—Mrs. A. K. Dahl and Mrs. Gust Larson, Broderick; 6—Bethania Ladies Aid, Bratton; 7—Outlook Ladies Aid; 8—Trefoldighed Ladies Aid, Moose Jaw; 9—Melfort Creek Ladies Aid, Bagley; 10—Lyngholmen Society, Broderick; 12—Dovre Society, Spalding; 13—Mrs. R. Finnestad, Broderick; 14—Sask. River Ladies Aid, Outlook; 15—Bethania Girls Society, Broderick; 16—Blomsten Young People's Society, Spalding; 17—Mrs. George Anderson and sons, Cottonwood, Minnesota; 18—Mrs. E. Flategal and Sons, Expanse; 19—Mrs. Karen Derdall, Outlook; 20—Clear Water Young People's Society, Kyleville; 21—Mrs. P. M. Henricks, Outlook; 22—Green Valley Ladies Aid, Broderick; 23—Mrs. Hans Anderson, Broderick.

This raises the question, is there not something that could be done now to help. Yes, there is. The cook informs me that it is impossible to buy locally substantial fruit dishes and porridge bowls that are badly needed. Does anyone know where a supply of such might be obtained, either new or second-hand? Only one big fourteen inch kettle is now useable for cooking vegetables, more are needed and cannot be obtained here. Once I had first hand chance to observe how many dish-towels it took three times a day for this family of 75, and also how many hand-towels. The rink foundation out on the campus has been flooded and made into a rink by industrious boys. A good fence of rough lumber on that concrete foundation would improve a fine means of recreation.

—J. B. Haave.

Penny-a-meal Time

It is time to order a supply of Penny-a-meal boxes for your parish. If you have the boxes and need new labels, or informational pamphlets, please order early. These can be had from:

Pastor A. M. VINGE,
Drawer 400, Camrose, Alta.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

DO YOU CARE?

"No man careth for my soul" (Psalm 142:4). How sad is this cry of David. How desperately poor is that person who has no one who cares for his soul.

It might be observed that there is no person who can truthfully say that actually there is no one who cares for his soul. The devil cares; he is tremendously interested in preventing as many as he possibly can from laying hold of eternal life. To that end he exerts all his Satanic ingenuity; to that end he marshalls his hosts of followers. Do not all of us know from sad experience that always there is someone who is ready to encourage us to walk in the paths of sin?

It is rather terrifying to reflect that the devil cares for our souls. Fortunately we have the assurance that Christ cares, too. While we were sinners He died for us. Now He is making intercession for us.

But He depends on His followers to bring Him to sinners, and to bring sinners to Him. Is there anyone in your community to whom no one speaks about Christ, and for whom no one prays? If so, he is wretchedly poor. But how can you excuse yourself that in the circle of those you know there is someone who must say, "No one cares for my soul"?

We need to pray God to forgive us for our indifference. We need to pray that more of His love will be shed abroad in our hearts. We need really to pray:

Lord, lay some soul upon my heart,
And love that soul through me;
And may I humbly do my part,
To win that soul for Thee.

Notes from the President

There is some uncertainty concerning the dates of the convention. Whereas in the last issue of this column it was stated that the executive committee deemed it advisable to select August 3—6, in view of the fact that the Alberta public schools were scheduled to continue in operation until the end of July. Now it is reported that they will be dismissed before that time. Hence it may be possible to hold the convention at the dates originally set, namely July 27—30. Keep posted by reading future announcements.

Spring is soon here. Leagues that were dormant during the winter months will be taking up their work again. For such leagues the annual Luther League Rally Day should have special significance. Plan your Rally Day program carefully and prayerfully. Secure helps from the YPLL office, 421 S. Fourth St., Minneapolis, Minnesota. Place an emphasis on the "Youth for Christ Offering." Thus both spiritually and financially a good start will be made for this new year.

ONE SUCCESS FOR 1944

Oscar C. Hanson

When Pastor Carl B. Ylvisaker said to a group of Bible campers last summer that the word *success* is used only once in the entire Bible, most of us were surprised. Can it be possible that this word which is repeated at almost every high school commencement, which constitutes the essence of hundreds of slogans and goals for the business and scientific world, which is used to inspire youth and evaluate experience—that this word *success* is used only once in the entire Bible? God has only one formula for success. We wish you that success for the new year 1944.

Joshua had a tough assignment. God had called him to lead the chosen people now that Moses was dead. Joshua trembled at the immensity of his assignment. His knees shook. The job seemed overwhelming. In the first chapter of his book, the Holy Spirit has recorded how God commanded him to be strong and of good courage. Then came God's formula for success. God spoke to Joshua: "This book of the law shall not depart out of thy mouth but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success" (Joshua 1:8).

This formula of God has never changed. In our highly progressive, mechanized age, God's eternal voice shouts forth the truth that there can be no success outside the Bible. To the soldier in the fox hole, to the sailor in the submarine, to the mother at home, to our President, to the general, to the colonel—real success comes only when "this book shall not depart out of thy mouth." It is God's safe, time-tested formula which He offers you for the desperately uncertain year which lies ahead.

There can be no success unless your soul is saved. Jesus put it this way: "What doth it profit a man if he gain the whole world but lose his own soul?" Our Savior described a man who thought he had found success. His barns were bulging and he was going to say to himself, "Eat, drink, and be merry." But he had forgotten his soul. That night God came to him and said, "Thou fool, this night thy soul shall be required of thee, then whose shall those things be?" John says that God's Word was written "that ye may know that ye have eternal life." Paul said, "the Holy Scriptures which are able to make thee wise unto salvation." The beginning of real success is to come to God confessing our sins and accepting Jesus Christ as our only Savior from sin, death, and the power of the devil. To depend on God's promise of forgiveness, salvation, and life through Jesus Christ, His blood, His cross, is to know success. "He that hath the Son hath life; he that hath not the Son of God hath not life."

If a man has thousands of dollars, bonds, lands, securities, education, position, and fame, but has not *Jesus*, what is he worth? A millionaire dropped dead on a busy street. When the news spread, people asked, "How much did he leave?" The answer came, "He left everything." To the civilian, to the soldier, to the sailor, to the marine—for this life, for the next—there can be no success unless that individual knows Jesus Christ as his Savior. This is God's Word. "That thou mayest observe to do according to all that is written therein. Then thou shalt have good success." Dr. Archibald Alexander, who had been a pastor sixty years and had taught theology forty of those years, said on his death bed in 1851, "All my theology has been reduced to the narrow compass that Jesus Christ came to save sinners."

One Bible scholar has estimated that the words *sure* and *certain* are repeated over four hundred times in the Bible. This book is God's sure foundation and direction for the Christian on his uncertain voyage through this unpredictable world. God's Word is sound counsel for daily living. When the great Spurgeon was preaching one Sunday a little boy whispered to his mother, "Why is that man talking to me all the time?" God's Word touches our daily life as it is with guidance, direction, purpose, and wisdom that spell success for time and eternity.

God's Word means victory over the flesh, the world, and Satan. The Luther Leaguer in a California camp was right when he wrote, "I couldn't remain a Christian for a week in this camp if I couldn't use my New Testament every day." It is God's weapon over our spiritual enemy. Jesus used it. There are defeated, unsuccessful, unhappy Christians because they are not abiding in His Word.

We pastors and Christian workers need this lesson. We fool ourselves into thinking there are other ways to succeed in our Christian life and work. Oliver Wendell Holmes said once, "Just so sure as you keep drawing out your soul's currency without making new deposits, the next thing will be, 'No funds.'" Soul deposits and checks must more than just balance if we are to be spiritually dynamic. The great need of our day is for us to be filled with the fullness of God. But we cannot get spiritual power on the run. That is one reason why there is so little of it today. For this busy streamlined age we must listen to God, "Thou shalt meditate therein day and night."

History proves that God's church has been successful only when it has followed this formula of God. It was true during the apostolic age. The leaders and members "continued steadfastly in the apostle's doctrine." Luther was successful during

the Reformation only because he was filled with the Word. The successful spreading of the Reformation in spite of open hostility by pope and emperor was brought about only because it was Bible-centered. Martin Luther translated the Bible and put it into the hands of the laity. He had learned that if the true church should spread, men, women, and children must daily read and study the Bible.

Chalmers said once, "The church is not a monument to God, but a movement for God." Above all else, this world of tragedy, tears, and death needs God desperately. He has placed His church here to save souls destined for eternity regardless of color or position. It is estimated that there are approximately two billion people in the world and that one billion, three hundred million, of these are absolutely heathen. Of the seven hundred million nominal Christians, about one-third represent genuine Christianity. To His church Jesus says, "Go! Now is the accepted time." The year 1945 may be too late. Fifty-two per cent of the American people do not even think enough of God to affiliate with any church.

Success for the church for 1944 in the face of such a picture of indifference, ignorance, hostility? Yes, if the church will go forward in God's power. "Then thou shalt have good success." In the Lutheran Church we thank God for the heritage, "the Word alone." But do we put it into practice? How much real Bible study have you carried on this past year? How many hours have you used for Bible reading this past year? I think most of us would be ashamed if we kept a record.

More real Bible study in our church is a crying need for 1944. *When social programs, economic dissertations, political discourses, or even liturgical practices are substituted for real Bible study, there can be no genuine success in the church.*

Every Sunday school pupil should own and use a Bible regularly. The Bible must be the center of all instruction in Sunday school and confirmation class. Not teaching about the Word, but teaching the Word itself. A four-year high school Bible course must continue to lead into the Word. The Ladies' Aid, the Brotherhood, the Luther League, the L.D.R. should begin every meeting with a brief Bible study. Special groups should organize their own Bible study clubs in the congregation. The midweek Bible hour must not be considered extra-curricular. It is a key to spiritual power in the congregation. Thank God for our pulpits that hold forth the Word of Life. But the tragedy is that so many of our people confine their spiritual activity to the Sunday morning worship. There must be daily Bible reading and study in the home. It is God's way of success for church and nation. Thank God for thousands of faithful members of the Pocket Testament League in the armed forces and at home.

Success for the nation? Yes, the same formula. There is an old Scotch saying which reads, "Dirty Bibles, clean swords." Only God's Word can mend broken lives, communities, and nations. Only this Book can bring a righteous peace. Only this Book can bring us out of this mess. How many leaders of nations are spending at least one hour per day in concentrated Bible study today? That is the daily practice of Generalissimo Chiang Kai-shek, the leader of China's millions.

One Bible scholar said, "Learn to live with your Bible. You have speaking acquaintance with some neighbors. You live with your family. Learn to have this rich companionship with your Bible." That spells success. The secret of Henry Drummond's power with university undergraduates was described this way: "He felt more at home with Jesus Christ than with anyone else."

There is only one success for 1944. It is God's formula for you. It is to know Christ as Savior and Lord and to live in the power of His Word. The *one success* is to say with the psalmist, "I will meditate on Thy precepts and have respect unto Thy ways. I will delight myself in Thy statutes. I will not forget Thy Word" (Psalm 119:15-16). "Then thou shalt have good success."